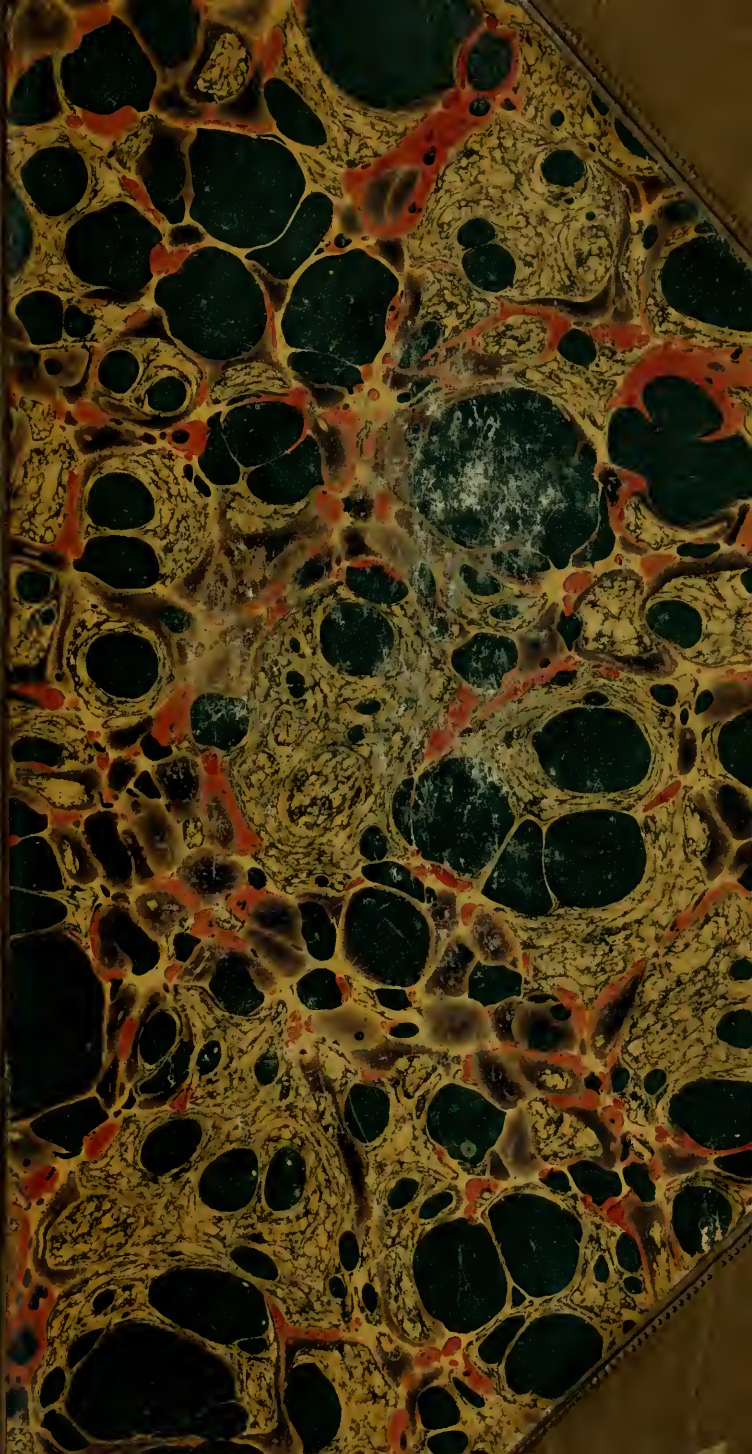






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THE CIVILIZATION
OF
SOUTH EASTERN AFRICA,

INCLUDING

*REMARKS ON THE APPROACH TO NYASSA BY
THE ZAMBEZI.*

WITH MAP.

BY JAMES STEVENSON.

“Morning o’er that weird continent
Is dimly breaking.”

Second Edition.

GLASGOW :
JAMES MACLEHOSE, 61 ST. VINCENT STREET,
Publisher to the University.
1877.

P R E F A C E.

THE first part of the matter included in this reprint was prepared at the instance of influential members of the British Association for the Advancement of Science, with a view to the discussion of the subject, in September of last year. It has been mostly rewritten, with information to the present date, but with the omission of the discussion, which turned on points now generally conceded.

A second pamphlet was prepared in fulfilment of an undertaking to have Von der Decken's journal translated, with the view of making a road along his line of route, which Sir Bartle Frere recommended as an important work to the influential meeting which heard his interesting address in the Hall of the Chamber of Commerce of Glasgow in November. An attempt was made in it to set before the English reader, by using cross lights from German and English sources, an accurate view of what such an enterprise as a road from the coast to the northern end of Nyassa involves.

It is satisfactory that arrangements are being made to construct this road as far as Mesule. This will be of great importance in developing the new trade in Indiarubber, which last year reached £100,000, and is one of the most hopeful signs of the slave trade being permanently superseded by legitimate commerce. The next section of the road, as far as to Lake Nyassa, will probably be surveyed this year. A civil engineer in the Indian service is also

co-operating with the Livingstonia Mission and may make investigations at the north end of that lake.

The construction of such a road as we indicate will make it of very little moment to any but the Portuguese themselves what duties they levy at Quillimane or other coast stations. That which is now of the greatest importance is to maintain the freedom of the great line of water communication, which the enterprise of British travellers has disclosed from the mouth of the Shiré to Lake Victoria Nyanza. Our Government should follow out what they have so well begun on the West Coast by refusing to recognize, on unoccupied coasts, any right to obstruct intercourse with the independent races of the interior, or any claim to suzerainty over them. The Portuguese have for many ages been unable to extend their hold on the country beyond half a dozen stations on the coast, and two or three on the Zambezi below the rapids, preventing the natives from getting out except as slaves, but themselves equally unable to get into the country. A new line of inland water communication having been discovered in the interior, with independent access from Zanzibar, this absurd position must come to an end, unless we allow ourselves to be cajoled into permitting this great line of navigation, which we have already throughout its entire length occupied, or have made arrangements to occupy, in the interests of the native races, to pass under the same paralyzing system. The map prefixed, which has found acceptance with the geographical authorities, for the first time indicates the real importance of this line of navigation.

THE CIVILIZATION OF SOUTH-EASTERN AFRICA.

THIS subject we propose to deal with under three heads—Missionary, Commercial, and Governmental.

Missionary enterprise has become, after, in many cases, fifty years of patient labour, a great power in Southern Africa, tending to the spread of the blessings of civilization in its highest form, and winning the good-will of the natives, of whom careful inquiries prove that above 40,000 are members of Christian congregations, while it is believed about 250,000 attend church or are under regular Christian instruction, and that a million are more or less under the influence of Christianity.*

In Eastern Central Africa the first steps have recently been taken for the establishment of missions in the interior, which I proceed very briefly to describe. In order to do so intelligently, it is necessary to speak of the missions in South Africa which specially serve as a model. They may be said to aim at three objects—industrial, educational, and religious training.

In order to show more precisely what such an institu-

* Missions are conducted by the London Missionary Society among the Matabele and generally in Southern Central Africa; by the Scottish Free Church among the Kaffirs and Fingos, and the Zulus of Natal; by the United Presbyterians among the Kaffirs; by Episcopalians (S. P. G.); and also by the Wesleyans, pretty widely distributed; by German, French, and Swiss Protestants in the Transvaal and in Basutoland; and by Moravians among the Hottentots: to which may be added the American missions in Natal, and the Norwegian mission in Zululand.

tion embraces, I give the most recent statistics of the Scottish Free Church institution for the Kaffirs of Cape Colony at Lovedale, which Dr. Stewart and his colleagues have for the last fourteen years been developing as a base of operations. He has now gone to found a similar institution at Lake Nyassa, in Eastern Central Africa, a region he visited in the year 1862, in the service of the Free Church, with the view to commencing a mission, which the same adverse circumstances that led to the failure of the Universities' mission at that time delayed till the year before last.*

In the commencement of such missions, the industrial department is necessarily the most prominent. Commencing with this the lowest department, it included, in Lovedale, in the year 1876, wagon-making and blacksmith work, with 18 apprentices; carpenter work, with 26, and cabinetmaking, with 4 apprentices; letterpress printing, 5, and bookbinding, 2 apprentices. In telegraphy, which is managed by senior pupils, 2,974 messages were sent and received, of which 226 were native, against 114 in the previous year. In farming, road making, &c., all the lads were employed for two hours each day. Of the girls, 12 were taught the house work, and the whole 93 learned sewing.

In the educational department there were 267 native male boarders, students and pupils, receiving a good education, commencing with the Kaffir languages, but rising to English as the classical tongue; 34 boarders, children of colonists, and 39 day scholars. In all, there were 560 resident pupils male and female. The number who qualified themselves as teachers, by passing the Government examination, was last year 24, of whom three-fourths were natives.

For that which is the great aim of the institution—

* See Livingstone, *Zambesi and its Tributaries*, p. 213.

religious instruction, provision is made by imparting it during the first half hour in all the classes. In the Church there is a membership of 600, to whom 30 were added during the year. Evangelistic work is carried on in the heathen villages for some distance round, by the students regularly visiting them in parties of six.

There is a college department, in which three years' training are given to those who desire to have a complete European education. In this are also trained those who wish to enter the native pastorate, for whom the provision for the first time of a complete system of theological instruction crowns the edifice.

There are two annual terms, the first being the most largely attended; but the buildings are overcrowded, and large additions are in course of erection.

The annual outlay is about £8,000, but of this £2,182 comes in in fees from natives, and £1,296 from colonists. The Government grant is a considerable help, and the work done is valuable, so that on the whole the Free Church is not taxed above £1,000 a year.

It may be as well to mention that the subject of industrial schools was discussed at the missionary conference at Bloemfontein in the end of October, when the success of the Lovedale institution was attributed by the French missionary, who introduced the subject, to the personal qualities of Dr. Stewart; but the general feeling was that they will generally be found to answer in course of time.

The appreciation of such training—industrial, educational, and religious—by the African race is shown by the remarkable fact that the chiefs and people of the Fingo race of the Transkei independent district raised, of their own accord, a sum of £1,500, and placed it in the hands of Dr. Stewart, with the request

that he would found a similar institution among them, which with a large extension of Lovedale has occupied his attention this year (1876). *

To many it will be felt a matter of far surpassing importance that, at the same time, a deep sense of religious duty pervaded the institution of Lovedale itself, resulting in the profession by many of the pupils and their parents of lifelong devotion to the highest type of Christian life. It may be further noted that, on a call being made upon them for their assistance in carrying on the work of the new mission in the interior, fourteen volunteered, and of these six have been selected to be the native contingent at Livingstonia.

This new mission or settlement, which has a singular resemblance to those which were planted on our own shores by St. Columba and other missionaries from Ireland now twelve centuries ago, includes in its members, in addition to these natives, a carpenter, two engineers and blacksmiths, and an assistant, two agricultur-

* Mr. Brownlee, the able Secretary for Native Affairs of the Cape Government, in the Bluebook for 1875 says—"The great body of the people in this country are at present sunk in the lowest degradation and barbarism. . . . Notwithstanding this degradation there is a strong desire manifested for education, and this desire we shall soon be able to meet by appropriating as much of the revenue of this country as may be required. The Bishop of St. John's is about instituting a large educational establishment; the Wesleyans are also moving in this direction; and on Dr. Stewart's return to Africa, he will commence operations with his institution in the Transkei, for which £1,500 has already been contributed by the Fingos; and there is every reason to believe that another appeal to them would double this amount.

"Beside these principal institutions, numerous smaller schools will soon be scattered over the country. . . . Almost all of them are conducted by native teachers; and thus we have a powerful and ever-increasing native agency, spreading abroad knowledge and civilization, and forming a direct link of sympathy between ourselves and their countrymen."

ists, a weaver, and a seaman. The superintendence is under Dr. Stewart, at once a clergyman and a medical man, who has with him Dr. Black, who is also an ordained medical man. Of these, five members of the Free Church, with one member each of the Established and United Presbyterian branches of our Scottish Church, were, in 1875, carried to their destination at Cape Maclear, at the southern end of Nyassa, by that admirable pioneer missionary Mr. E. D. Young, of the Royal Navy, and settled, with the full concurrence of the native chief of the district, at the mouth of a fertile valley, with anchorage for small vessels before an island opposite. That which gives much additional importance to this first settlement is the successful conveyance to and launching on the lake of a steamer of about 50 feet in length, which has proved capable of navigating what may be characterized as a stormy inland sea. This steamer, named the *Ilala*, was built of steel plates, and fastened in such a way that it could be taken down into portions, which were severally not too heavy to be carried by the natives on their shoulders. The success of Mr. Young, who had also been with Livingstone at Lake Nyassa, in organizing a corps of seven hundred natives for this purpose, and conveying the vessel to its destination without the loss of any part, over 70 miles of rough portage, past the rapids of the Shiré, was a service, the importance of which cannot be exaggerated. This successful operation gives command to the mission party of the lake, which is found to extend to a length of 350 miles, 100 miles longer than had been supposed till the first circumnavigation disclosed a broad sheet of water extending to the latitude of about 9 deg. south, which is nearly that of the south end of Tanganika. There is thus opened to missionary enterprise a coast region extending 800

miles, besides 100 miles of river navigation down to the rapids.*

On the east coast of Africa a base of operations has had the attention of the churches for at least thirty years, and the published travels of Krapf and Rebmann of the Church Missionary Society, and New of the Wesleyan Mission at Ribe, have testified to the ability of the men who devoted themselves to missionary work in the region of Mombas and Zanzibar. They were not so successful in making a wide impression on the native races as the South African missionaries, having the adverse influence of the slave trade, and being without the moral support of British rule. Latterly an important work, based upon industrial training, has been done among the slaves liberated by the intervention of British ships of war, and several hundreds are being prepared, in the institutions of the Church and other missionary societies, to form Christian colonies in the district from which they were originally stolen. The Universities Mission has just planted a colony of this kind at Masisi, 120 miles inland from Lindy.

* Missionary work is not carried on without large expenditure on the part of those in the home country who maintain it.

The venerable Convener of the Foreign Committee of the Scottish Free Church informed the writer that to the Lovedale Institution they grant £1,000 a year, and that the recent extension of the buildings cost them £3,000 and private subscribers as much more. For the new Fingo Institution they supply an ordained missionary and teachers, besides having granted £1,500 for the buildings. For Livingstonia they have had provided a fund of £13,500, and the noble family of Aberdeen have placed two-thirds as much at their disposal for the Gordon Memorial Mission to the Zulus of Natal.

The Church Missionary Society recently announced their having received donations amounting to £12,000 for their new mission at Lake Victoria-Nyanza; and the London Missionary Society a fund of £12,000 on their undertaking the Lake Tanganika Mission. The Scottish Established Church also announce having raised £4,800 for their Nyassa Mission. See Reports published during 1876.

I close this notice of what is already known to have been accomplished, by some remarks as to what is in progress. The party of the Scottish Established Church, with the second party of the Free Church, have now, February, 1877, settled, the first near Magomero, at a place to be named Blantyre, the other at Livingstonia, with the view of extending northward along the lake from that point. The London Missionary Society, representing chiefly the Congregational churches of England and Scotland, has in progress the arrangements for a mission at Ujiji on Lake Tanganika. In connection with this an attempt, so far successful, is being made to substitute bullock wagons for the usual system of portage, diminishing the cost of transit by one-half. They send also a steamer in sections, to be launched on the lake in the course of this year. Funds have also been obtained, and two parties have been sent to plant missions of similar character in Uganda, north of Lake Victoria-Nyanza, and at Rumanika's town by the Church Missionary Society, which has been occupying the coast at Mombas.* The region of the lakes has thus been, or is likely soon to be, occupied in an effective manner by agencies, from which good results may be looked for in respect of industrial, educational, and religious training.†

* Our government has recently made enquiries of the Khedive, as to whether he intends to annex the independent states to which these church missions have been sent. As the countries round Lake Victoria-Nyanza were discovered by Speke and Grant, proceeding from the east-coast; as the occupation of that large lake by the Egyptians, would mean the drawing of the slave trade, which we are shutting out from the east-coast, down to the Nile; and as Abyssinia, which learned to respect both our strength and our forbearance in the Abyssinian war, lies close to the line of Egyptian communications, and could powerfully second our anti-slavery policy; we may very well require that the answer be in the negative.

† "Our mission is to elevate and enlighten them (the natives of South Africa), and to raise them in the scale of civilization. . . .

The missions do not engage in commerce, but are looking anxiously for some development in that direction, which brings me to the second part of this paper. A considerable difficulty presents itself in respect of the transit duties, which the Portuguese levy on imports by the Zambezi, so as to be prohibitive of traffic. How far they are entitled to do this may well be disputed, because the southern bank of the Zambezi up to the point where the Shiré joins it on the north, and farther, is occupied by a perfectly independent tribe of Zulus, who have even been accustomed to receive tribute from the Portuguese at Senna. Our government have taken a decided position in not acknowledging the jurisdiction of the Portuguese over the north bank of the Congo, and it is hoped they may be equally decided here. Pending the settlement of this matter, a portage route to the nearest point on the coast within Zanzibar territory would be of great importance. The distance would be, at least, 350 miles; but judging from the fact of the services of the 700 natives who carried the steamer having been secured at the rate of six yards of calico each, it would seem to be possible to effect this transport at a cost that would not be prohibitive. As the country is almost wholly depopulated by the slave trade, and the disorganization that has ensued, there would require to be established stations which would form new centres of

This great work is being accomplished by the missionaries, a class of men whose labours, disinterested and self-denying, are even now not fully understood or appreciated. Through our magistrates and agents among the natives, we endeavour to attach them to us by a just and righteous administration; we contribute largely to the advancement of education; but the missionaries are the agency by which the people are enlightened and educated."—Mr. Brownlee, Secretary for Native Affairs of the Cape Government, in Bluebook for 1875.

population. If these were arranged at the distances of 70 or 80 miles from each other, it would save the carriage of more than eight or ten days' provisions at a time. With regard to the productions of the Nyassa region, ivory, india-rubber, and gum copal, cotton and sugar, coffee and tobacco have been mentioned; but a full statement with respect to this cannot be made till further reports are received from the Mission party. There seems no doubt that reasonable facilities for trade, added to other civilizing agencies, would produce satisfactory results. Around the Cape Colony the natives, mostly cognate to the Eastern Central Africans, purchase commercial articles to the amount of £400,000, and produce them to the value of £750,000 a year;* those about Natal about one-fourth as much.

The trade of the east coast is also considerable. During 1875, the steam companies alone had on freight as exports from the Zanzibar ports, of cloves, pepper, copal, &c., 2,143 tons, valued at £75,276, also 213 tons ivory, valued at £264,527, and £4,841 in specie—and as imports 3,321 tons weight, of which a considerable proportion was cotton goods, and £89,062 in specie.

There is one question deserving consideration—whether, in the event of the slave trade being stopped, the Arab and other merchants might be expected to carry on trade under improved conditions? This question seems to be answered in the affirmative by those most competent to judge. If we open up easy modes of transit, and remove harassing restrictions, we may expect that self-interest will prompt them to make use of them. We shall also thus avoid trade jealousies, while by proper arrangements on the coast, we may secure wholesale markets.

The third point to be treated deals especially with the

* Handbook, 1875, by J. Noble, late Clerk to Cape Legislature, p. 231.

question of the abolition of the slave trade. Recently large caravans of slaves passed across the ferries, or to the south of the Lake Nyassa, to the number, it is estimated, of 20,000 slaves per annum—representing a loss of population to Interior Africa of probably not less than 100,000. That these should pass the British flag flying from the mission steamer, or within a few miles of the settlement, is painful. His own people are no longer openly sold by the neighbouring chief, and there has been an instance of a slave unable to keep up with the rest of the slave-gang being directed to the mission instead of being killed. It is probable that, by the prevalence of ameliorating influences on the population generally, some improvement in respect of slavery might be gradually effected. There seems no reason however why our Government, which uses strong measures on the ocean, should stop short at the inland waters.

Since the first edition of this pamphlet was prepared, the slave trade in Zanzibar territory has received a serious check by its having been rendered illegal by the proclamation of his Highness the Seyyed. This, with the influence of the Europeans at Livingstonia, has done much to abolish the traffic at the ferries of Nyassa.

We have also treaties with Portugal for the suppression of the slave trade, and for the cessation of slaveholding in her dominions; and it is matter of great satisfaction that she has anticipated all action of this kind by declaring that she now permits no one to hold a slave in her possessions wheresoever situated, which, we believe, the authorities at Lisbon will carry out to the extent of their power, unfortunately rather limited.

Irrespective of the slave trade, this region has been for forty years past very much under the law of the survival of the idlest and most unruly, certainly not of the most useful inhabitants. The aboriginal races of

negroes, whom Livingstone found on his first journeys smelting iron to make hoes, growing and weaving cotton, tilling the ground, and fishing in the lake, have in great measure given place to the Mazitu, north and west of the lake, whose chief occupation seems to be preying on their industrious neighbours. The Manganja, among whom the Universities Mission made their unfortunate attempt at a settlement, are now reduced to a small remnant; and the skeletons of great numbers are seen lying beside ruined villages on the banks of the lake. On the bank of the lower Shiré the remnant of another race have come among them—the Makololo, whom Livingstone found on the Upper Zambezi. This tribe, from among whom he obtained his faithful allies and indefatigable assistants, was recently almost exterminated in the savage wars of the interior.

In other parts of the country the unfair advantage afforded by the possession of guns by one side only, has given a fearful impetus to the desolation of the newly-discovered regions by quelling the independence of the natives. The destruction of the industrious race is going on to such an extent that unless there be some effective intervention soon, this continent may degenerate to the condition of aboriginal Australia, and there may be no one producing anything with which to trade.

The rabble of Arabs, half castes, and slaves, who with 2,000 guns are massacring the people of Manyema and the other Ethiopian races, could not, man for man, cope with the races they are destroying. If an expedition to disarm them could be sent up, the whole condition of things would be reversed. Even if 1,000 rifles were put into the hands of the natives, they would right themselves. Whether, if the country east of the great lakes were properly settled, some expedition might not be organized

from the advanced basis this would afford, which would control the country westward, is an important question, well-fitted to stimulate to energetic prosecution of our advance from the coast.

But it is difficult to make much real progress in abolishing the slave trade, or in repressing the prevailing anarchy, without comprehensive arrangements. When we shut up the Zanzibar coast, so that there is no inducement to take slaves thither, there is the probability that the slave wars will go on as before, but that the slaves will be marched in another direction.

Already a new slave trade seems to be getting established west of Lake Nyassa, where the Mazitu, who were not accustomed to sell slaves, have begun to supply the half-caste traders with victims for the Kaffir races south of the Zambezi to the westward.

We believe one good remedy would be to place steamers like the *Ilala* upon the lakes and upon the Zambezi and Congo systems of river navigation. They might in many cases be of larger size, and a few trained men on board of them might act as a police upon occasion, while they would be ordinarily occupied in trade. To effect this a large company with considerable powers might be desirable. But we are not without hope that, even without this, by occupying one section of the country after another with colonies of Christian natives superintended by Europeans, with such means of rapid communication as we have indicated, communities might be formed capable of defending themselves, and of checking disorders over considerable tracts of country.

REMARKS ON MATTERS CONNECTED WITH THE APPROACH
BY THE ZAMBEZI TO NYASSA, REQUIRING THE ATTEN-
TION OF GOVERNMENT.

When the Scottish missions proceeded to occupy the Shiré Valley and Lake Nyassa, arrangements were proposed that their communications should be kept up by their employing vessels to enter the Kongone or Luabo mouths of the Zambezi from the ocean, and by smaller vessels on the rivers to connect that navigation with that of the steamer placed on Lake Nyassa. The original discovery and navigation of these river communications by agents of the British Government seems clearly made out in Livingstone's *Missionary Travels*, pp. 640 and 665, *Zambezi*, pp. 16, 91. The only exception is about 30 miles of the Zambezi navigation from Mazaro to the entrance of the Shiré, which is also part of the line of water communication between the Portuguese settlements of Quillimane, Mazaro, Senna, and Tette.

The carrying out of this intention was deferred in consequence of the receipt of a letter from Senhor Zagury, intimating that he had had conceded to him by the Portuguese Government the exclusive right of steam navigation between Quillimane, the Luabo mouth of the Zambezi, and Tette. The missions have since used the Portuguese approach by the Quillimane river, which connects itself by a portorage of six miles with the Zambezi at Mazaro. That this concession of the Portuguese Government would have been, if carried out, an invasion of British rights hardly admits of doubt, although it was not the part of the Mission to contest the matter. But the concession was probably hastily granted, when the passage of the British steamer *Ilala* attracted attention, with the view of keeping the question open, and it is understood

to be now withdrawn. The Portuguese settlements nearest to these mouths of the Zambezi are Quillimane, 80 miles north, and Mazaro, 70 miles inland. To connect these by the Zambezi doubles the distance between them, and the proposal could only have had the object we have indicated.

The next question that presented itself regarded transit duties, which did not arise in connection with what we may call the British line of communication, but in consequence of the second party having gone round by and stopped at the Portuguese settlement of Quillimane. The duty of 26 per cent, which was charged by the local officers on both mission and trade goods, has been returned, and the question is understood to be limited to a proposition to charge in future a transit duty of moderate amount.

The Portuguese route from Quillimane to Tette above mentioned, as we have said, coincides for 30 miles with the new route from the mouth of the Zambezi to Nyassa, but the Portuguese are very much in the position of a power that has been withdrawing from it, which came about in this way.

The high price of slaves in Brazil, 40 years ago, induced a pretty general sale of the agricultural population connected with their settlements, destroying both their defensive power and their revenues. The Landeens, part of the great Abantu or Zulu Kaffir race, which now occupies most of Eastern Africa from the Cape to within five degrees of the equator, have gradually, in the last 30 years, driven them from the south bank of the river. The town of Senna is secured by the payment to the Landeens of an annual tribute or land-tax, enforced in case of refusal by occupation and slaughter of the inhabitants. Livingstone's *Missionary Travels*, p. 658; *Zambezi*, p. 152; Fritsch, *Eing. Sud. Africas*, p. 494. The

Livingstone Search Expedition found the inhabitants, in 1867, living on the islands of the Zambezi, in consequence of 600 persons having been killed the previous year on account of this and other provocations. The party in the Ilala also found that, in November, 1874, the Landeens had occupied Mazaro, on the north bank, with a slaughter of 200 people, when enforcing the payment of their land-tax there. As they also levy dues on the river, and the Portuguese Government has not seen its way during thirty years to prevent their thus treating the whites as a conquered tribe, it would appear to be necessary to consider the position of this race as well as that of the Portuguese in any settlement. The concession of transit duties might be made to the Portuguese on condition of the river from Mazaro to the Shiré being kept open, a task which, judging from British experience of the Kaffirs in South Africa, may involve difficulty and expense. With the Landeens between the mouth of the Zambezi and Mazaro we presume we must deal ourselves.

Another question of importance has just been brought up by a message sent by a Portuguese named Ferrao to the Makololo chief who occupies the country towards the cataracts of the Shiré. The message was sent by means of Dr. Lawes of the Livingstonia Mission, and was to the effect of stating that the chief was located upon Ferrao's land, and must clear out, which brings up the question, what right Ferrao has to land on the Shiré at all, even to that which he now occupies at the mouth of the river.

After Livingstone had for the first time navigated the Shiré and Nyassa, he proceeded for two years up the Zambezi. On his return he found that a half-caste named Mariano who had been liberated from prison at Mozambique, had built a stockade at the mouth of the Shiré, entered the newly discovered region with guns,

and sent many of the inhabitants in chains to Quillimane to supply labour to Reunion, so that with slave-raids, war, and consequent famine, a most populous region had been turned into a desert. Livingstone, *Zambezi*, pp. 450, 473.

After our Government withdrew this expedition, the remnant of the inhabitants gathered under the chieftainship of the Makololo, who had formed part of the expedition, but whom Livingstone left behind. Having been Livingstone's men, they are practically our own people, send their sons to the Livingstonia Institution, and accept our civilization, both they and their subjects having heartily welcomed our return in 1875. Being of Kaffir race, and living in stockaded villages, they are effective governors, and have so far saved the valley from being swept a second time by the Mazitu, Mr. E. D. Young having been able to bring these dreaded warriors to terms with them.

In these circumstances it is somewhat strange to hear of a summons of the kind described coming from what we believe to be the *ci-devant* Mariano's stockade. Mariano, although there seems too much reason to think that he and his coadjutors were secretly countenanced by some of the officials, was in the eyes of the Portuguese law a rebel engaged in enterprises inconsistent with treaties between Portugal and this country.

Any claim by Ferrao is foreclosed by our exploration of the country, and the settlement of its ancient inhabitants under the Makololo; for it will hardly be pretended that Mariano's slave raids in the country during our temporary absence effected a transfer of it. The object of Senhor Ferrao may possibly be to escape the exactions of the Landeens, to which he is exposed on his present location, but it is not at all improbable that there is an attempt at embarrassment contrived by some of the officials,

which would not be countenanced by the home Government of Portugal. In any case it shows the importance of a distinct declaration on these subjects on the part of the two Governments so that complications may be avoided. This is all the more necessary, because the Portuguese settlements are convict settlements not very strictly controlled.

The actual position is that Senhor Ferrao has a stockade three miles up the Shiré on the left bank, and has been hitherto understood to claim the land on that side for a distance of 30 miles; the boundary being a marsh called Nyanga Pangono, which becomes an extensive sheet of water in time of flood, and might be reckoned the limit of Portuguese jurisdiction.

Another point deserving consideration is the possibility of some check being put upon the introduction of ardent spirits. The tariff for the province of Mozambique and the concession to Zagury, both of which followed immediately on the establishment of the mission, are fitted to give countenance to the idea that the Portuguese Government are disposed to give special encouragement to this traffic; and as the Landeens show indisposition to accept such wares from the Portuguese, an outlet among the races to whom our missions are sent would be convenient for them, and there has been a rumour of this being carried out by concessions of exclusive navigation of the Shiré by steamers, that French houses may take up the trade of Lake Nyassa. (*See Appendix.*)

For this reason, and also because the laws of Portugal, while tolerant of the religious services of foreigners, do not permit any Portuguese subject to hold church services other than those of the Church of Rome, it is expedient that the missions should know who are and who are not to be reckoned Portuguese subjects; and it is desirable

that this should be made clear before expenses are incurred for permanent buildings in the country between the mouth of the Shiré and the cataracts, or in the education of native preachers.

There is no question that the high tariffs and the uncertainties regarding rights of navigation during the last two years have been peculiarly unfortunate in the state of the country. The establishment of the missions, the repression of the slave trade by Zanzibar, and the incipient relations with the Mazitu, should all have been supported by a free introduction of legitimate trade. The slave trade, which was actually all but stopped for a twelvemonth, has been regaining vigour; and it is now quite essential that the British Government should repress it on the inland waters of Nyassa, to prevent our whole policy in this direction from being stultified.

The settlement of the questions we have indicated would probably be followed by action on the part of the mercantile community either by way of the Zambezi or through Zanzibar territory, as the decisions arrived at might render most expedient, which would naturally supersede the irregular action of the slave trade in supplying the wants of the natives of Nyassa, a result not likely to be obtained under the state of uncertainty at present existing as to what can and what cannot be safely undertaken.*

* At the instance of the Livingstonia Mission, several gentlemen sent some goods with Mr. Cotterill last year, to enable him to make a pioneering expedition; but in the text we refer to the opening up of communications by merchants experienced in African trade.

APPENDIX.

DUTIES and DUES chargeable on Merchandise in the province of Mozambique, and *approximate* RATES OF FREIGHT to Tete by proposed Portuguese Steamship Company.

I.—IMPORTS.

	℥	DUTIES.	DUES.	Freight to Tete.
		£ s d		£ s d
Cotton, unbleached, ...	Cwt.	1 9 5	3% ad val. on Invoice Cost and 10% added.	0 17 0
Do., prints, ordinary,	„	2 9 10		do.
Do., do., fine, ...	„	3 12 5		do.
Do., dyed in twist, or.,	„	2 0 9		do.
Do., do., fine,	„	2 14 4		do.
Do., do., twilled,	„	2 18 10		do.
Iron bars, plates, sheets,	„	0 2 3		do.
Do. nails, ...	„	0 4 6		do.
Tea, ...	„	1 14 0		do.
Gunpowder, ...	„	0 11 3		1 7 2
Muskets, ...	Each	0 2 1 ⁵ / ₂	}	36s. per Punccheon, equal to 4s. per cwt.
Ale, cider, ...	Gal.	0 0 4 ⁷ / ₈		
Dist. liquors (except Rum),	„	0 1 2 ⁹ / ₁₆		
Rum, ...	„	0 0 10 ¹⁵ / ₁₆	Obras publicas.	
Cotton, unbleached, Indian, ...	Cwt.	1 0 3		0 17 0
Do. do. of “Carvi & Cadi,”	„	0 13 7		do.
Do. dyed in piece, ordi- nary blue European,	„	2 12 1		do.
Do. do. Indian, ...	„	1 9 5		do.
Do. do. of “Cadi,”	„	0 18 1		do.

II.—EXPORTS.

	₤	DUTIES.	DUES.	Freight from Tete to Quillimane.
Coffee, ...	Cwt.	3% ad val. (Invee 10%)	1% ad val. on Invoice Cost + 10% added	£0 10 7
Hides, ...	,,	3% ad val.		0 13 7
Ivory, large, ...	,,	£1 16 3		1 7 2
Do., middling, ...	,,	1 4 11		do.
Do., small, ...	,,	1 2 8		do.
Oil, ...	Pipe	3% ad val.		1 15 6
Wax, ...	Cwt.	0 4 6	1% ad val. on Invoice Cost + 10% added	0 13 7
Hippopotamus— Teeth (of two Kilos or more), ...	,,	1 4 11		1 7 2
Do., ordinary, ...	,,	0 3 5		do.

On miscellaneous articles the import duty is 6 per cent, and the export duty 3 per cent *ad valorem*. Thirty per cent of the above duties on imports are remitted when the goods are imported in Portuguese vessels.

These abstracts were furnished by J. W. Moir, Esq., Edinburgh, now engaged in the opening up of a trade route to Nyassa from the Zanzibar coast.



